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would become if the Latin framework were better known. Having taught that subject, I can testify to the immense help which a knowledge of a well-made Latin sentence can give to one struggling with a refractory thought in English. I could not parse a sentence like the following without my Latin training: 'Yet I do repent me of my fury that I did not kill him'. And then to appreciate the value of mass and cadence in constructing a sentence, where could one find a better guide than in the structure of Cicero's periods?

We should not be disturbed because our subject is incapable of being advertised in the modern way. While the unthinking, and they are legion, are looking for results that will show in a Broadway sign, the people for whose respect we care will be looking more deeply to see if our work is producing vigorous thinkers who have the resolution to stand the grind that eventuates in the ability to handle ideas cleanly and thoroughly. For ideas are of more permanent value than things. Our attitude may well be that of Henry V. We can give our pupils the chance "to show the mettle of their pasture", knowing well that, if they have "no stomach for the fight, they will *get* their passports".

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#### ARISTOPHANES AND VOCATIONAL STUDIES

When the newspapers announced in large type, early in 1920, that flasks of liquor, dressed as dolls, had been found on an Italian ship entering New York harbor, they might have added either that the smugglers had gone to school to Aristophanes or that the customs inspectors, being well read in Greek comedy, could not be taken in by such tricks. The protagonists of classical culture ought not to pass over in silence such an illustration of the wide range of vocations whose followers could study the Greek authors either with profit to themselves or with profit to the community.

According to the Thesmophoriazusae of Aristophanes, Mnesilochus had entered the meeting of The Athenian Woman's Club at its annual celebration of the Thesmophoria, but, being discovered and in danger of his life, he snatched from one of the leaders in Athenian society, what was, to all outward seeming, a baby, and then sought refuge at an altar. The women began to collect wood to burn him out, and the mother was most bitter in her threats, hoping to frighten him into giving up her most cherished possession.

*Woman (to Mnesilochus).*—Ah, wretch, you'll be a cinder before tonight.

*Mnesilochus (busily engaged in unpacking the baby).*—With all my heart. Now I'll undo these wrappers, These Cretan long-clothes; and remember, darling, It's all your mother that has served you thus. What have we here? A flask, and not a baby! A flask of wine, for all its Persian slippers. O ever thirsty, ever tippling women, O ever ready with fresh schemes for drink, To vintners, what a blessing.

I have quoted from the translation by Dr. B. B. Rogers.

For the rest of the story I refer you to Aristophanes, Thesmophoriazusae 729 ff. The scene has been given in full by Dr. S. B. Luce, in an article entitled A Scene from Aristophanes on a Greek Vase-Painting, *THE CLASSICAL WEEKLY* 11.186-188. Dr. Luce believes that the scene is reproduced on a vase, a krater of South Italian make, which was published in the *Annali di Corrispondenza Archeologica* in Rome, in 1847.

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#### NEW OR OLD?

It is the aim of this brief note to call attention to several passages in Latin writers that bear directly upon present day problems or conditions.

(1) Though himself a politician, Cicero, speaking as a philosopher, readily seconds Plato's criticism of the patriots who join in the scramble to serve their country by holding public office. In *De Officiis* 1.87 he delivers himself as follows:

Miserrima omnino est ambitio honorumque contentio, de qua praeclare apud eundem est Platonem, similiter facere eos qui inter se contenderent uter potius rem publicam administraret, ut si nautae certarent quis eorum potissimum gubernaret.

(2) That ship subsidies were not unknown in ancient times is shown by the action of the Emperor Claudius. On this topic Suetonius speaks as follows (Claud. 18) Nihil non excogitavit ad invehendos etiam tempora hiberno commeatus. Nam et negotiatoribus certa lucra proposuit, suscepto in se damno, si cui quid per tempestates accidisset, et naves mercaturae causa fabricantibus magna commoda constituit pro condicione cuiusque.

(3) The war profiteer is not now making his first appearance. In times of plenty a modius (two pecks) of grain was worth about a denarius. Caesar, *B. C.* 1.52, mentions a time of scarcity when the price mounted to fifty denarii. When Galba (later Emperor) was proconsul of Africa, he is commended by Suetonius (Galba 7) for the severity with which he dealt with a profiteer in grain:

Ordinavitque <provinciam> magna severitatis ac iustitiae cura etiam in parvulis rebus; militi, qui per expeditionem artissima annona residuum cibarium tritici modium centum denariis vendidisse arguebatur, vetuit, simul atque indigere cibo coepisset, a quoquam opem ferri; et is fame extabuit.

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#### INTERRUPTED SEQUENCE

Very few School editions note the lapse in sequence in Cicero, *Cat.* 3.21:

Illud vero nonne ita praesens est, ut nutu Iovis optimi maximi factum esse videatur, ut, cum hodierno die mane per forum meo iussu et coniurati et eorum indices in aedem Concordiae ducerentur, eo ipso tempore signum *statueretur*?

There can be little doubt that the second *ut*-clause is an appositive expanding and explaining *Illud*. Accord-

ing to rule, therefore, the sequence should be primary, just as it is in the first *ut*-clause. The violation of the rule is probably due primarily to the intervening *factum esse*. The speaker's attention relaxed for a moment; *factum esse* is an alluring point of support for an *ut*-clause, and he completed the sentence as though the words *ut*. . . *statueretur* really were dependent upon that infinitive.

To find Cicero, the master, thus nodding may be some small consolation to the school boy whose composition papers come back with many embellishments from the hand of the teacher. As a matter of fact, many similar irregularities are found in Cicero's writings, especially in the philosophical works, which were thrown off hastily, and in many cases at least lacked final revision. For example, compare Tusc. Disp. 5.33: *non ego hoc loco id quaerendum puto, verumne sit, quod Zenoni placuerit quodque eius auditori Aristoni, bonum esse solum quod honestum esset*.

The last six words are an expansion of *id*, the implied subject of *verumne sit*: 'at this time I do not think that the question should be raised whether it is true, as Zeno and his pupil Aristo held, that virtue is the sole good'; but the perfect subjunctive in the intervening relative clause throws the speaker off the track, and he finishes his sentence as if the remaining words, *bonum*. . . *esset*, were in dependence upon *placuerit*.

A still more striking and interesting case is found in Tusc. Disp. 5.19:

*Cave enim putes ullam in philosophia vocem emissam clariorem, ullamve esse philosophiae promissum uberius aut maius. Nam quid proficitur? o di boni! perfecturam se, qui legibus suis paruisset, ut esset contra fortunam semper armatus, . . . ut esset semper denique beatus.*

Obviously the indirect discourse of this passage depends upon *Nam quid proficitur?* ('For what does she promise?'); yet all the subordinate clauses in the indirect discourse are in secondary sequence. The explanation seems to be that the speaker was influenced by a reminiscence of *vocem emissam (esse)*, which appears earlier in the passage.

If our manuscript tradition is to be trusted, there are clauses in which the wrong mood is written through the influence of intervening phrases, e.g. in Tusc. Disp. 5.17 and 5.37. But more curious still is the substitution of a *quin*-clause for the infinitive of indirect discourse under the influence of an intervening *dubitare non possumus* which is quite parenthetical (Tusc. Disp. 1.88):

*Hoc premendum etiam atque etiam est argumentum, confirmato illo (de quo, si mortales animi sunt, dubitare non possumus), quin tantus interitus in morte sit, ut ne minima quidem suspicio sensus relinquitur.*

Logically, the *quin*-clause expands *illo*:

'This argument must be pressed home again and again after establishing the point (about which, if souls are mortal, there can be no doubt) that death accomplishes a destruction so complete that not even the least trace of sensibility remains'.

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## A PASSION PLAY IN LATIN

Last Christmas, the Latin Club of Ohio Wesleyan University sent out a band of carolers, who serenaded the various members of the Faculty, bearing lighted candles and singing Christmas carols in Latin. During Holy Week a passion play, arranged by Professor Robinson, of the Latin Department, was presented very successfully for the first time. It is proposed to make this presentation an annual feature of Holy Week at the University. The play, entitled *Christus Triumphator*, tells the story of the Passion and the Resurrection, making use of the words of the Vulgate. The narrative portions are accompanied by many beautiful old Latin hymns appropriate to the text. The characters are the Spirit of Religion, the Spirit of the Gospels, the Angel at the Tomb, Mary Magdalene, and a Chorus of Angels. Copies of this morality play may be obtained, at twenty-five cents each, from the undersigned.

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## Classical Articles in Non-Classical Periodicals

### III

- Engineering Education—April, The Classics for Engineers, Evan T. Sage [a reply to an article by R. Hering, in Engineering News Record, June 26, 1919, entitled Training in Latin and Greek not for Engineers].
- Journal des Savants—Sept.-Oct., 1919, J. Puig y Cadafalch, Antoni de Falquera, J. Goday y Casals, L'Arquitectura Romanica a Catalunya (Marcel Dieulafoy [conclusion]); E. Pais, Les Attributions Militaires et les Attributions Religieuses du Tribunal de la Plébe (A. Piganiol).
- Logos—1919 Heft 3, Sokrates, Eugen Kühnemann.
- Museum Journal, University of Pennsylvania—March, Attic Vases from Orvieto, S. B. Luce; Ancient Helmets from Italy, S. B. Luce.
- Nachrichten von der Königlichen Gesellschaft der Wissenschaften zu Göttingen, Philologisch-Historische Klasse—1919, Heft 2, Kleine Beiträge zur Lateinischen Deklination, E. Hermann [deals with the "Bedeutung der Wörtchen *ne*, *ne*, *nei* in den Indogermanischen Sprachen"].
- National Geographic Magazine—Aug., Antioch, The Glorious, W. H. Hall.
- La Nouvelle Revue—March, (Raphaël Giovagnoli, Spartacus, Traduction de J. Bierstock).
- La Nouvelle Revue Française—March, De Quelques Anthologies. Les plus jolies Roses de l'Anthologie Grecque, cueillies par Gabriel Soulages. Les Dionysiaques de Nonnos, Fragments traduits par Mario Meunier (Henri Ghéon).
- Open Court—July, Aug., Sept., Alexander in Babylon, H. A. [a tragedy, in verse, in five acts].
- Philosophical Review—March, The Church and Society, A Study in Contemporary Realism [there is much citing of Plato's Republic].
- Rendiconti della Reale Accademia dei Lincei—June, 1919, Il Trattato di Cicerone De Re Publica e le Teorie di Polibio sulla Costituzione Romana, E. Ciaceri.
- Revue de l'Histoire des Religions—Jan.-Feb., Rendel Harris, Testimonies (Ch. Guignebert); Denyse Le Lasseur, Les Déeses armées dans l'Art Classique Grec et leur Origines Orientales (René Dussaud).
- School and Society—April 3, Greek at Oxford [brief summary of the discussion which preceded the passing of the statute abolishing compulsory Greek].
- School Review—Sept., Observations on Two Latin Vocabulary Tests, Elsie G. Hobson.
- Sewanee Review—April-June, "That Young Prig, Telemachus", S. E. Bassett.
- Studies—June, Euripides the Politician, W. J. M. Starkie.
- University Magazine—April, Tristis Hiems, Agnostus [a poem, in Latin hexameters].
- Zeitschrift für Romanische Philologie—1920, XL Band, Heft 3, Amerikanisch-Spanisch und Vulgärlatein, Max L. Wagner; Edmond Faral, Recherches sur les Sources Latines des Contes et Romans courtois du Moyen Âge (Giulio Bertoni); also note on Latin *coturnix*.

G. H. G.